



# BHĀGAVATA PRADĪPIKĀ

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*Bask in the Illumination of the Bhāgavatam*

*A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam*

Dedicated to His Divine Grace A. C. Bhaktivedānta Swāmi Prabhupāda,  
Founder-Ācārya of the International Society for Krishna Consciousness

## ŚRĪ CAITANYA MAHĀPRABHU - THE GREAT APOSTLE OF LOVE OF GOD IS GOD PARTIAL?

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FROM THE DESK OF  
THE FOUNDER ĀCĀRYA

## ŚRĪ CAITANYA MAHĀPRABHU – THE GREAT APOSTLE OF LOVE OF GOD

By His Divine Grace  
A. C. Bhaktivedānta  
Swāmi Prabhupāda

*It was His wish that the Śrīmad-Bhāgavatam be preached in every nook and corner of the world by those who happened to take their birth in India.*

Lord Śrī Caitanya Mahāprabhu is the great apostle of love of God and the father of the congregational chanting of the holy name of the Lord.

Lord Śrī Caitanya Mahāprabhu is the selfsame Lord Śrī Kṛṣṇa. This time, however, He appeared as a great devotee of the Lord in order to preach to the people in general, as well as to religionists and philosophers, about the transcendental position of Śrī Kṛṣṇa, the primeval Lord and the cause of all causes. The essence of His preaching is that Lord Śrī Kṛṣṇa, who appeared at Vrajabhūmi (Vṛndāvana) as the son of the King of Vraja (Nanda Mahārāja), is the Supreme Personality of Godhead and is therefore worshipable by all. Vṛndāvana-dhāma is nondifferent from the Lord because the name, fame, form and place where the Lord manifests Himself are all identical with the Lord as absolute knowledge. Therefore Vṛndāvana-dhāma is as worshipable as the Lord. The highest form of transcendental worship of the Lord was exhibited by the damsels of Vrajabhūmi in the form of pure affection for the Lord, and Lord Śrī Caitanya Mahāprabhu recommends this process as the most excellent mode of worship.

He accepts the Śrīmad-Bhāgavata Purāṇa as the spotless literature for understanding the Lord, and He preaches that the ultimate goal of life for all human beings is to attain the stage of prema, or love of God.

To confirm the Lord's mission, all the people of the world will accept the holy name of the Lord as the common platform for the universal religion of mankind. In other words, the advent of the holy name took place along with the advent of Lord Śrī Caitanya Mahāprabhu.

The Lord left only eight ślokaś of His instructions in writing, and they are known as the Śikṣāṣṭaka. All other literatures of His divine cult were extensively written by the Lord's principal followers, the Six Gosvāmīs of Vṛndāvana, and their followers. The cult of Caitanya philosophy is richer than any other, and it is admitted to be the living religion of the day with the potency for spreading as viśva-dharma, or universal religion.

(Śrīmad-Bhāgavatam Introduction) ☀

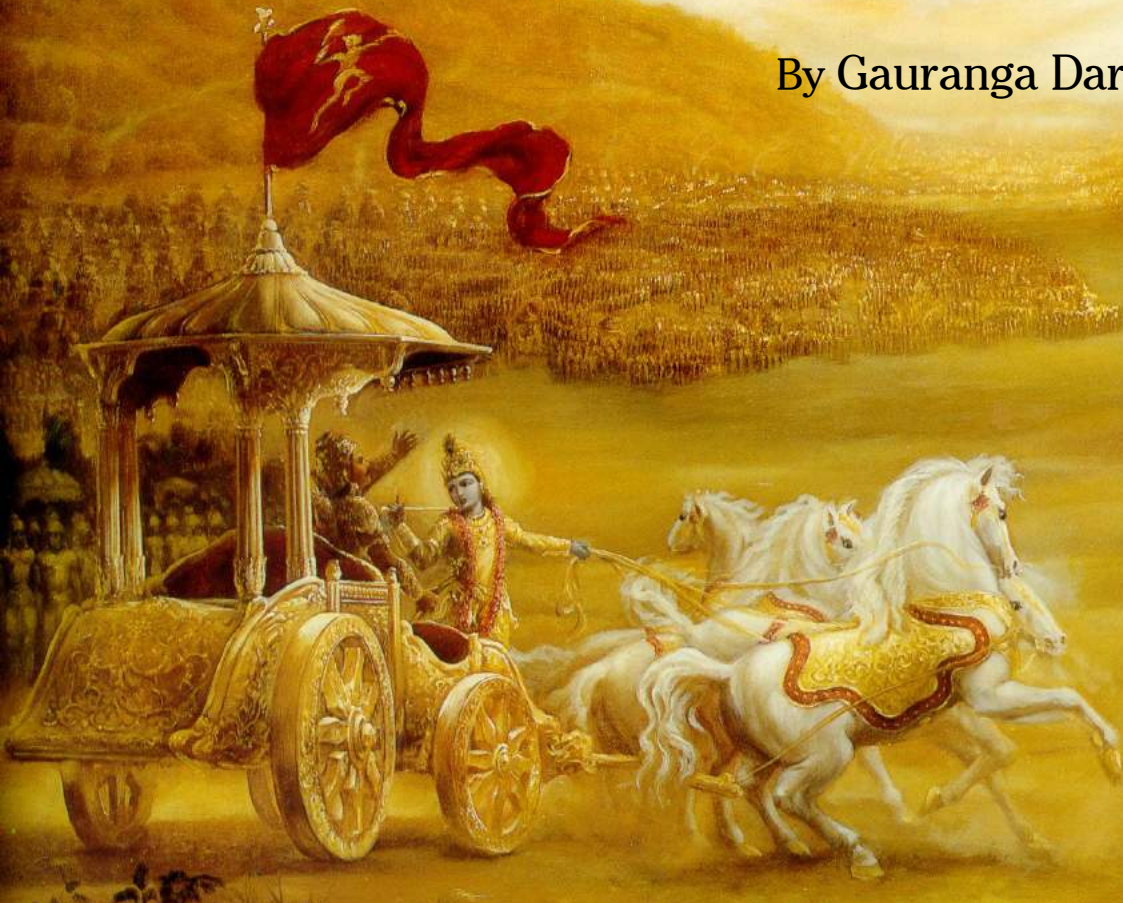






# IS GOD PARTIAL?

By Gauranga Darshan Das



How would you feel if your parents are partial towards your sibling? Would you be comfortable when your teacher is biased towards your classmate?

It is natural to expect from one's superior or guardian a similar treatment as one's equals receive. Any discrepancy in that leads to disappointment. Perception of partiality is painful and could demotivate people and slacken their spirits. What if one sees partiality in God?

## Isn't God Equal to All?

Yes. God is equipoised. He is the eternal father of all living beings. The Supreme Lord Kṛṣṇa says in the *Bhagavad-gīta* that He is the ultimate source, shelter, sustainer and well-wisher of everyone in the universe (BG 9.17-18). Every living entity is His part and parcel or *aṁśa*: *mamaivāṁśo jīva-loke* (BG 15.7). Thus He loves everyone as His child and hates no one.

However, He also says that He is especially inclined towards His devotees!

*samo 'haṁ sarva-bhūteṣu  
na me dveṣyo 'sti na priyaḥ  
ye bhajanti tu mām bhaktyā  
mayi te teṣu cāpy aham*

Kṛṣṇa says, "I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." (BG 9.26)

## But He Shows Favoritism!

Lord Kṛṣṇa descends into this world in various incarnations to revive *dharma*, protect the devotees and annihilate the miscreants. If God is equal to all, why should He *protect* His devotees and *punish* the demons?

To favor the demigods, the Lord incarnated as Varāhadeva and killed a great demon named Hiraṇyākṣa. He later took the form of Nṛsimhadeva and killed the demon Hiraṇyakaśipu. To reinstate Indra as the king of heaven, the Lord appeared as a dwarf *brāhmaṇa* named Vāmana and took away the kingdom of Bali Mahārāja by cheating.







When the demigods and demons churned the milk ocean (*samudra-manthan*), nectar appeared. At that time, the Lord came in the form of a beautiful woman Mohini-mūrti and cheated the demons and gave all the nectar to the demigods. He even beheaded the demon Rāhu who tried to drink the nectar in disguise. Thus several times the Lord cheated, subdued or killed the demons and showed His favoritism towards the demigods. He is therefore known as *sura-priya*.

## Why Is this Disparity?

This difference in treatment is not exactly God's partiality, but His reciprocal nature. Some expect God to fulfill their material desires and some expect to be one with Him. But some selflessly serve Him with no expectation in return. Lord Kṛṣṇa says in the *Bhagavad-gītā* (4.11) that He reciprocates with people according to the mood in which they approach Him (*ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham*). That is why different people achieve different results although their endeavor seems similar.

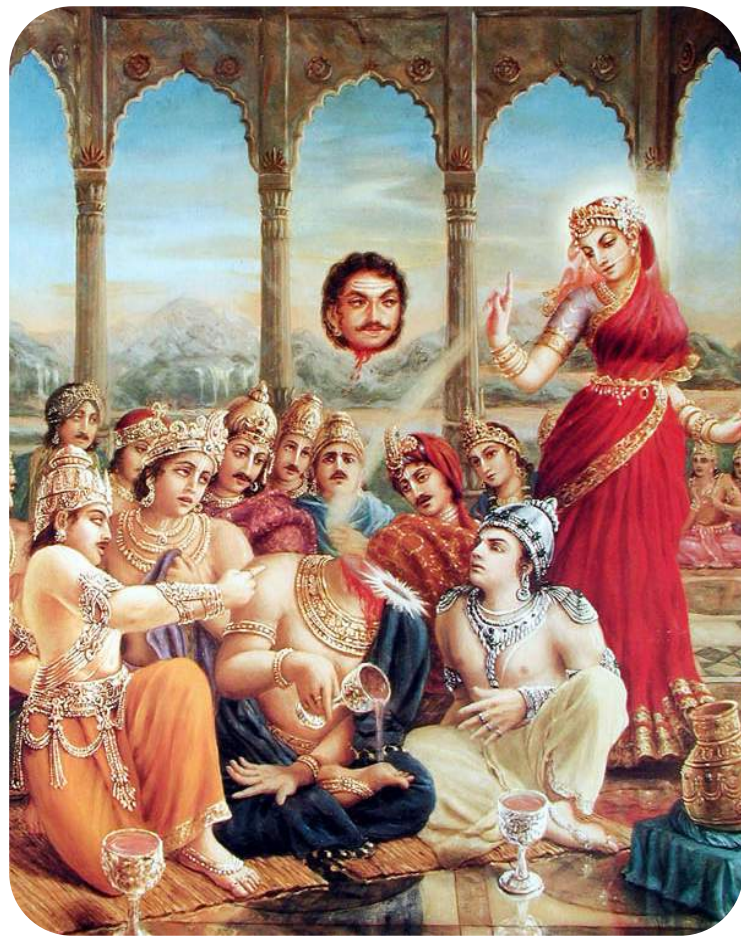
Human eyes see the external endeavor but divine eyes see the attitude behind the endeavor and reciprocate accordingly. This, however, cannot be called as God's partiality.

One who is influenced by the three material modes (*guṇas*), namely goodness, passion and ignorance (*sattva*, *raja* and *tama*) exhibits partiality on a material plane. The Lord is transcendental to these modes (*nirguṇa*) and is beyond the dualities of happiness and distress. He is self-sufficient (*ātmā-rāma*) and doesn't derive happiness from the demigods. He is fearless (*nirbhaya*) and doesn't get distress from the demons. So, He has nothing to achieve by favoring the demigods or destroying the demons. Thus He need not be partial like ordinary selfish materialistic people.

In the case of *Samudra-manthan*, Śrīla Śukadeva Gosvāmī says

*evam surāsura-gaṇāḥ sama-deśa-kāla-  
hetv-artha-karma-matayo 'pi phale vikalpāḥ  
tatramṛtaṁ sura-gaṇāḥ phalam añjasāpur  
yat-pāda-paṅkaja-rajah-śrayaṇān na daityāḥ*

“The place, the time, the cause, the purpose, the activity and the ambition were all the same for both the demigods and the demons, but the demigods achieved one result and the demons another. Because



the demigods are always under the shelter of the dust of the Lord's lotus feet, they could very easily drink the nectar and get its result. The demons, however, not having sought shelter at the lotus feet of the Lord, were unable to achieve the result they desired.” (SB 8.9.28)

One who is satisfying the Lord gets His special mercy and attention while others don't. Śrīla Prabhupāda writes, “Any activity performed for the Supreme Lord is permanent. As a result of such activities, the performer is immediately recognized. The only distinction between materialistic activity and spiritual activity is that material activity is performed only to satisfy one's own senses whereas spiritual activity is meant to satisfy the transcendental senses of the Supreme Personality of Godhead.” (8.9.29 Purport)

## Isn't It Natural

Isn't it natural for anyone to reciprocate with others according to the way they approach him or her? If someone treats us respectfully we also give them respect, and if they mistreat us we may stay away from them or even tend to speak or act against them as the case may be.





For instance, a teacher in the classroom gives the same lecture to all the students without discrimination. But if some students are more eager to learn and approach the teacher with relevant inquiries on the subject, the teacher becomes especially happy with them and explains to them more. On the other hand, the teacher scolds or even punishes a mischievous student. This is not the teacher's partiality, but a natural response towards the students' behavior.

Similarly although the Lord is equal to everyone, He gives more attention to His surrendered devotees. This favoritism is not His fault, but His ornament. Lord Kṛṣṇa is specially inclined to His devotees because they approach Him with devotion, sincerity and service attitude. They seek His shelter and depend on Him.

### Does God Hate Bad People?

No! God hates no one. God *disapproves* the nefarious activities of demoniac people, but He never *disowns* them. He endeavors to rectify their mentality and He is willing to forgive their misdeeds, but He never interferes with their little independence.

Śrīla Prabhupāda writes, "Why does the Supreme Personality of Godhead permit sinful activities? The Supreme Lord does not want any living being to act sinfully, and He begs him through his good conscience to refrain from sin. But when someone insists upon acting sinfully, the Supreme Lord gives him the sanction to act at his own risk (*mattaḥ smṛtir jñānam apohanam ca* [Bg. 15.15]). No one can do anything without the sanction of the Lord, but He is so kind that when the conditioned soul persists in doing something, the Lord permits the individual soul to act at his own risk." (SB 5.18.3 Purport)

Lord Kṛṣṇa supported the Pāṇḍavas in the battle of Kurukṣetra against the evil Duryodhana. But at the end of battle, when Duryodhana lay on the ground with his thighs broken, Kṛṣṇa was not happy to see him so. Śrīla Prabhupāda writes, "The fall of Duryodhana, the leading son of Dhṛtarāṣṭra, was not pleasing to the Lord, although He was on the side of Arjuna and it was He who advised Bhīma how to break the thighs of Duryodhana while the fight was going on. The Lord is constrained to award punishment upon the wrongdoer, but He is not happy to award such punishments because the living entities are originally His parts and parcels. He is harder than the thunderbolt for the wrongdoer and softer than the rose for the faithful. The wrongdoer is misled by bad associates and by ill



advice, which is against the established principles of the Lord's order, and thus he becomes subject to punishment. The surest path to happiness is to live by the principles laid down by the Lord and not disobey His established laws, which are enacted in the Vedas and the Purāṇas for the forgetful living entities." (SB 3.3.13 Purport)

Lord Kṛṣṇa tried several times to give good advice to Duryodhana and rectify his vile mentality, but Duryodhana was bereft of all fortune due to the ill advice of Karna, Duṣṣāsana and Śakuni. Similarly, when Rāvaṇa kidnapped Sītādevī, Lord Ramacandra gave him several opportunities to return Sītā and save his life, but Rāvaṇa was so stubborn. Ultimately Rāma had to kill Rāvaṇa. Śiṣupāla was envious of Kṛṣṇa and always blasphemed Him since childhood. Kṛṣṇa tolerated him several times, but finally beheaded him with Sudarśana cakra when he crossed his limits.

God wants to rectify the mentality of miscreants, but when they become too adamant, He punishes or kills them, not out of revenge, but to liberate them from their demoniac mentality.

## A New Dimension of Equality

When a child is well behaved, the mother appreciates or hugs him. But when the same boy does some mischief, mother chastises him. Both are expressions of her love, although one appears pleasant and the other seems harsh. Mother's dealing with the child is tuned to the mood and the need of the child, but her underlying emotion is love. The same holds true in God's case.

When God is strict with some people and punishes them, that is only out of His compassion upon them. When He kills a demon, He is just liberating him from demoniac life. Thus the Lord is the well-wisher of everyone, and He shows compassion on different people in different ways as per their condition. Though apparently Kṛṣṇa punishes or kills the demons, He looks for reasons to show them His causeless mercy and liberates them. Pūtana's case is one such example.

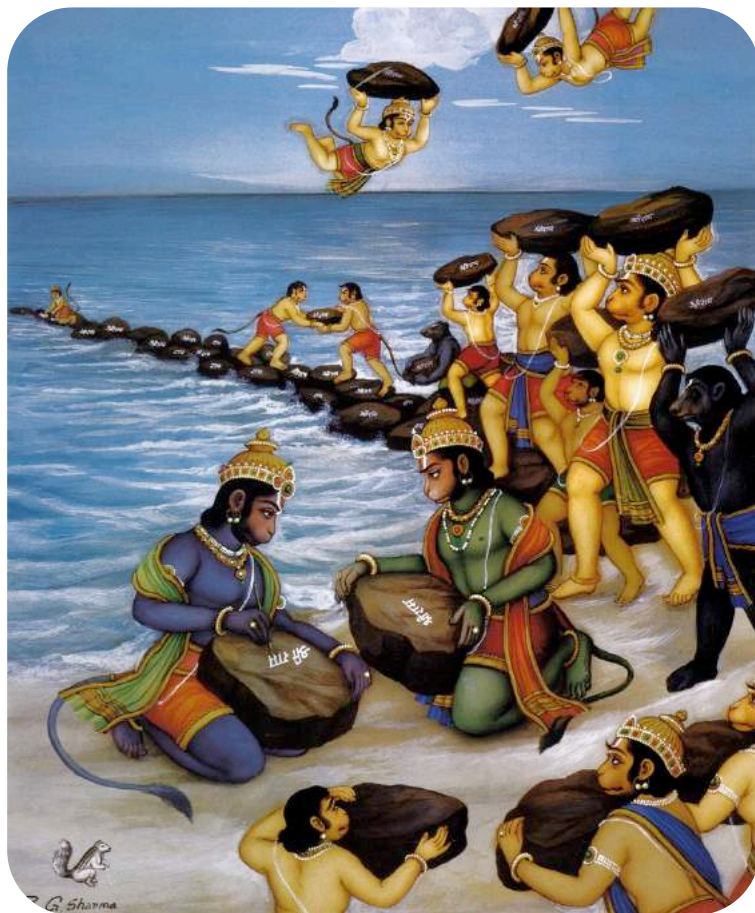
*aho bakī yaṁ stana-kāla-kūṭaṁ  
jighāṁsayāpāyayad apy asādhvī  
lebhe gatim dhātry-ucitāṁ tato 'nyam  
kaṁ vā dayāluṁ śaraṇaṁ vrajema*

“Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Pūtana] although she was unfaithful and she prepared deadly poison to be sucked from her breast?” (SB 3.2.23)

Even if one thinks of Kṛṣṇa with anger or envy, by such constant thinking one gets liberated by His mercy. Then what to speak of lovingly remembering Him and serving Him. When the mind is somehow or other fully absorbed in Kṛṣṇa, the material part is very soon vanquished and the spiritual part—attraction to Kṛṣṇa—becomes manifest. Therefore the *Bhāgavatam* says that one should always focus one's mind on Kṛṣṇa somehow or the other (*tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet*). The Lord's causeless mercy in liberating both the devotees and the demons clearly distinguishes Him from ordinary living entities.

## Attitude is Greater than Magnitude

Even in the case of the devotees, the Lord is not partial towards those devotees who do more service and neglect others who do less service. He accepts the mood



in which a service is done (*bhāvagrāhī janārdana*). For Him the attitude behind the service is more important than the magnitude of the service. Lord Rāmacandra was equally pleased with Hanumān who was bringing huge boulders and a small squirrel who was bringing some grains of sand for the construction of the bridge across the ocean.

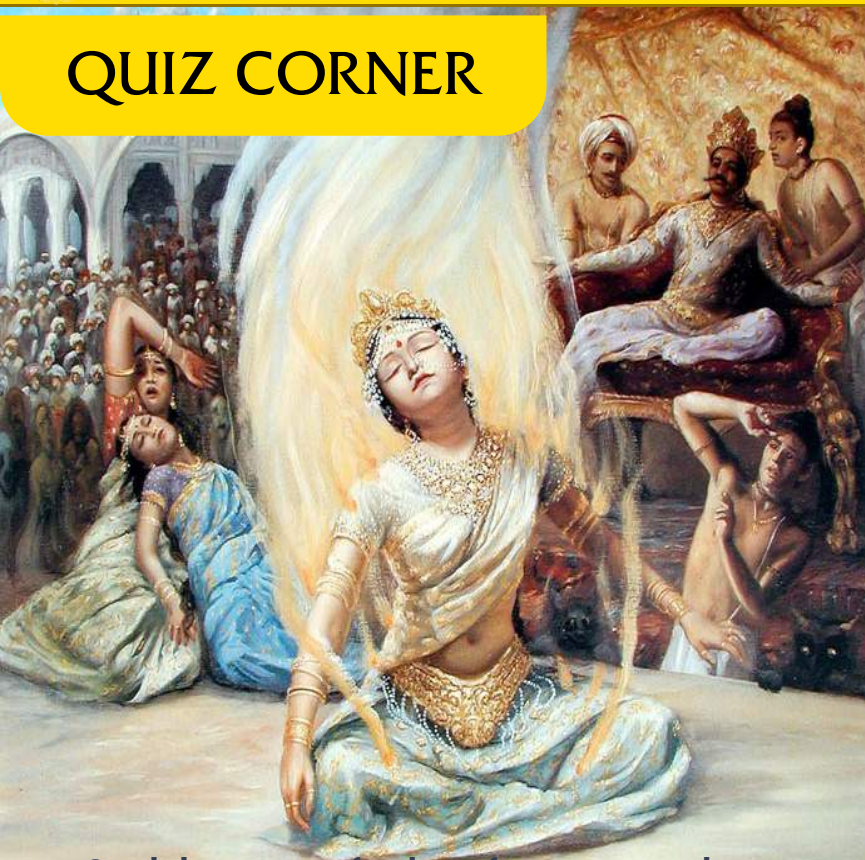
In this world, some people are rich, some are poor; some often suffer and some enjoy more. The suffering people often compare themselves with others and say that the God is partial. They blame God for their misery, while the happy people ignore God in their enjoyment. This shows people's tendency to claim credit for their happiness and blame God for their distress. However, mature devotees see both distress and happiness as God-sent as a result of their own past deeds and do not blame God as partial.

The Lord is not partial to anyone, but just reciprocates with the moods and deeds of people. He is specially inclined to the devotees because they love and serve Him with all their hearts. He is merciful to the demons as well, but owing to their negative attitude He punishes them mercifully only to uplift them. In either case He is the supreme well-wisher of every living being as a loving father. ☀





## QUIZ CORNER



Send the names of at least four women who are celebrated for their chastity from *Srīmad-Bhāgavatam*

Mail your answer to [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in) with "March Quiz Corner" in the subject. The answer along with the your name will be published in the next issue.



Kings who performed *āśvamedha-yajña*:  
*Yudhiṣṭhira, Pṛthu, Bali, Somadatta, Sagara, Parikṣit, Ambariṣa, etc.*

### Winners:

1. Pranjal
2. M Santosh Aditya

## VERSE OF THE MONTH



## The Only Good Quality In The Dark Age of Kali

*kaler doṣa-nidhe rājan  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ param vrajet*

My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.

(12.3.51 – Śukadeva Gosvāmī to King Parikṣit)

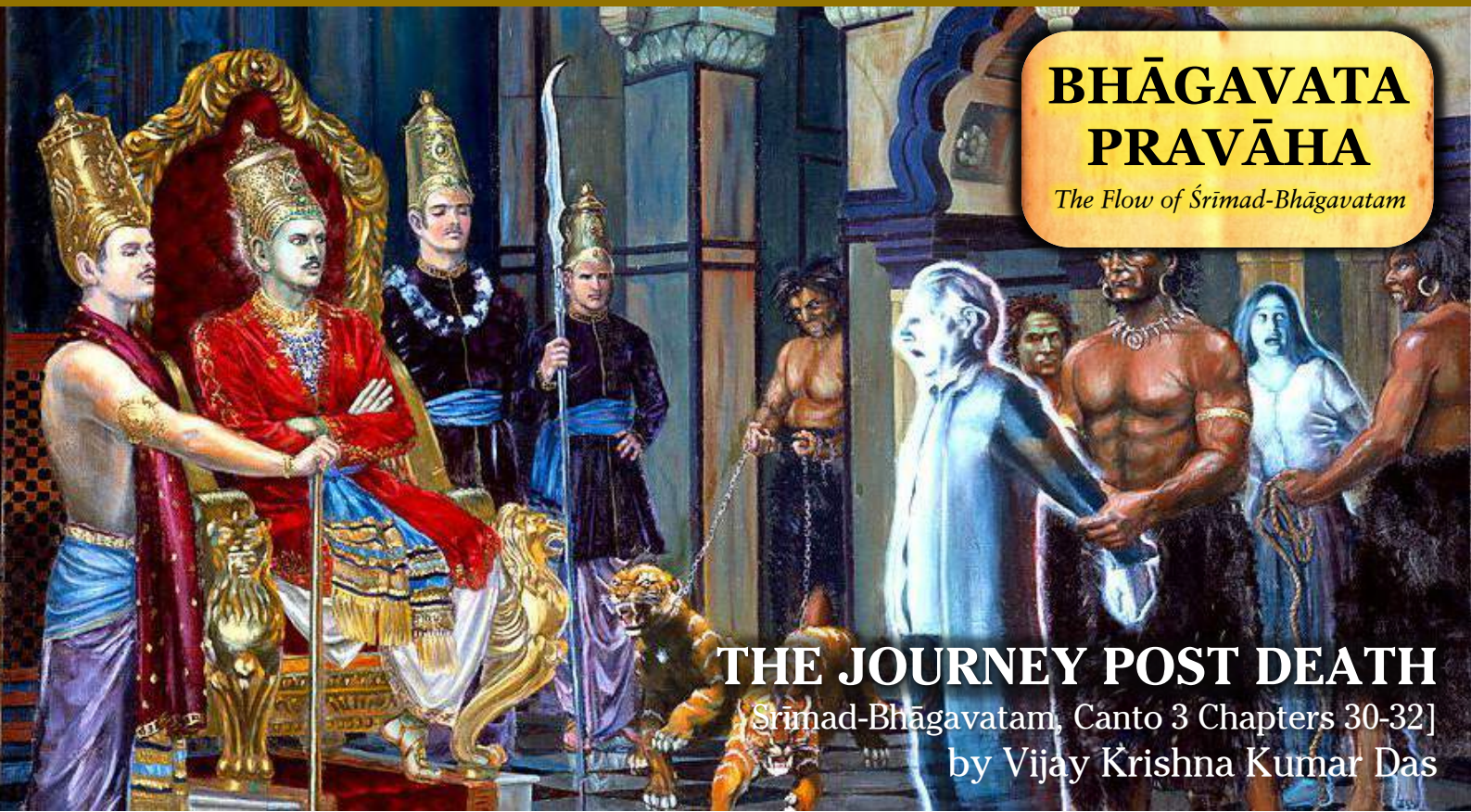


**BHĀGAVATA  
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

If one understands the Supreme Lord through devotional service with faith in the disciplic succession and then advances further, he awakens his natural love for God, and then his success in life is assured. (SB 7.7.17 P)





# BHĀGAVATA PRAVĀHA

The Flow of Śrīmad-Bhāgavatam

## THE JOURNEY POST DEATH

Śrīmad-Bhāgavatam, Canto 3 Chapters 30-32]

by Vijay Krishna Kumar Das

Lord Kapila describes to his mother the hellish punishments the sinful materialist has to endure even after his death. Then He explains how a jīva, after attaining the human form undergoes great pains in the womb, during birth, as an infant and as a child. He also describes the bhakti of jīva as he prays in the womb.

### Post Death Experience

The Yamadūtas arrests the sinful materialist, tie a rope around his neck and drag him down a long road. They put him in a body suitable for punishment. He is bitten by dogs along the path and severely threatened by the Yamadūtas. With broken heart, he remembers his past sins. While being whipped on his back, he has to pass through a long scorching road, and with no place to rest. After travelling 99000 yojanas within 2 or 3 *muhūrtas*, he is brought in the presence of Yamarāja.

### Punishment In Hell

Surrounded by burning wood, his limbs are set on fire. He is made to eat his own flesh, or have it eaten by others. He watches his entrails being pulled out by dogs and vultures. He is tortured by the bites of serpents, scorpions, etc. Next his limbs are lopped off and torn apart by elephants. He is hurled from hilltops and is held captive, either in water or in a cave. Thus, one who maintains himself and his family by sinful means, and who acquires money by violence to others, suffers hellish life after death. The sinfully acquired money becomes his passage money to hell. After suffering in hell, and then many births in the lowers forms, the sinner is purified and is reborn as a human being.

### Suffering in Mother's Womb

After attaining the human form, the jīva undergoes great pain in the womb, during birth, as an infant and as a child. According to his karma, under the Lord's supervision, the jīva is made to enter into a woman's womb through the particle of male semen, for assuming a particular type of body. From 1<sup>st</sup> night till the 7<sup>th</sup> month, the embryo goes through different stages of development in the mother's womb.

Deriving its nutrition from the food and drink taken by the mother, the fetus grows and remains in that abominable residence, which is the breeding place of other worms. Worms bite the tender body of the child repeatedly, due to which he becomes unconscious moment after moment. If the mother eats food which is bitter, pungent, hot, salty, dry or sour, the child's suffers intolerable pains. Unable to move because of the covering of amnion, the child is unable to move. He lies with his head turned towards his belly and his back and neck arched like a bow. What is the possibility of peace of mind in that condition?

From the 7<sup>th</sup> month the child attains consciousness. If he is fortunate, he remembers his actions in the past hundred births and grieves and then prays to the Lord.







### Prayers Within the Womb

The jīva prays, “I am lying in the womb due to māyā. Being sinful, I got into this situation. I am in the material body made of 5 elements although I am spiritual. But You, O Lord are transcendental to material nature and living entities. How can a person, deeply afflicted by saṁsāra, again engage in Your loving service, without Your or Your devotees’ mercy? By Your causeless mercy I am awakened to consciousness, although I am only ten months old. I have received a human body by which I can control my senses and can understand my destination. Though I am suffering inside the womb, I do not desire to get out of this place, because the place outside is under the control of deva-māyā who bewilders the jīva and perpetuates his saṁsāra. Therefore, I will stay here and destroy my sufferings with the help of my friend, clear consciousness, to surrender unto You. By keeping viṣṇu-pāda in my mind, I will not take birth again.”

### The Birth Day

The air causing child birth (*sūti-mārutaḥ*) propels the child forth with his face turned downwards so that he may be born. He comes out upside down with great difficulty, breathless and deprived of memory due to severe agony. Smeared with stool and blood, he falls on the ground and plays just like worm germinated from the stool. After that, people do not understand his desires and put him into more miseries. He is not able to – scratch his limbs, sit, stand or move. He remains helpless and is not able to protect himself from the bite of gnats,

mosquitoes, bugs etc. Deprived of wisdom the child cries bitterly. With the growth of the body, he increases his false prestige and anger and thereby creates enmity towards similarly lusty people.

### Bad Association Causes Degradation

If that jīva again enters the path of unrighteousness, associating with sinful people in order to satisfy his stomach and genitals, he again enters hell, as before. He loses all good qualities – truthfulness, cleanliness, mercy, gravity, intelligence, shyness, austerity, fame, forgiveness, control of mind and senses. So, one should not associate with a one who is bereft of the knowledge of self-realization and is no more than a dancing dog in the hands of the opposite sex. The jīva’s transmigration in this world is due to fruitive activities. Therefore, endowed with proper vision, reason, devotional service and detachment, one should move about in this world of māyā without attachment to the body.

Thus, having explained the results of condemned sinful activities, Lord Kapila explains further the results of prescribed activities with material desire.

### Practitioners Of Sakāma Karma

A *grhamedhī* performs *dharma* for enjoying *artha* and *kāma*, and after enjoying them; he acts the same way again and again. Such a person is averse to bhakti, but worships the *devatās* and *pitṛs* with full faith. As a result, he is elevated to moon, where he drinks soma juice, and then returns back to earth. All the planets attained by such a *grhamedhī* are destroyed when the Lord goes to His bed of serpents, Ananta Śeṣa, at the end of the day of Brahmā.

### Practitioners Of Niṣkāma Karma

People who are more intelligent execute svadharma with detachment, and do not desire the fruits of their actions but offer them to the Lord. They are peaceful and pure in consciousness, without a sense of proprietorship or false egoism. Such people travel through the path of the sun and attain the Lord.

### Hiraṇyagarbha Worshipers

The Hiraṇyagarbha worshippers remain in material world till the end of Brahmā’s lifetime. After giving up their bodies, they enter the body of Brahmā and get liberated along with Brahmā. Even Brahmā, the Kumāras and other exalted personalities do not get liberated if they have *bheda-dṛṣṭiḥ* (mentality of being the independent doers). Though they attain Maha-Viṣṇu they will come back in their same forms and positions in the next creation.

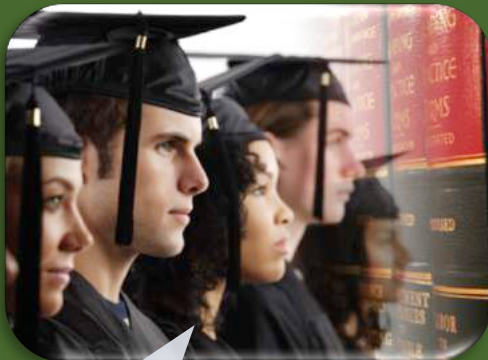
*To be Continued...*







If a diseased person eats the pure, uncontaminated food prescribed by a physician, he is gradually cured, and the infection of disease can no longer touch him. Similarly, if one follows the regulative principles of knowledge, he gradually progresses toward liberation from material contamination. (SB 6.1.12 P)



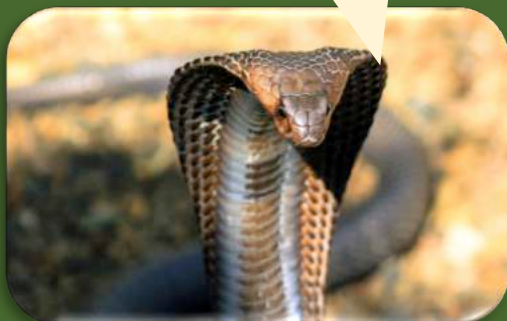
The restriction that unless one has acquired the brahminical qualifications one should not read the Vedic literatures, is like the restriction that a law student should not enter a law college unless he has been graduated from all lower grades. (SB 4.2.13 P)



Leaders who have fallen into ignorance and who mislead people by directing them to the path of destruction are, in effect, boarding a stone boat, and so too are those who blindly follow them. A stone boat would be unable to float and would sink in the water with its passengers. Similarly, those who mislead people go to hell, and their followers go with them. (SB 6.7.14 P)

## ANALOGY ARENA

Milk is a very nice food, but when milk is touched by an envious serpent it becomes poisonous. Similarly, material assets such as education, wealth, beauty and good parentage are undoubtedly nice, but when they decorate persons of a malicious nature, then they act adversely. (SB 4.3.17 P)



When a tree is uprooted it immediately falls down and begins to dry up. Similarly, if one doesn't take care of the body, which is supposed to be untruth — in other words, if the untruth is uprooted—the body undoubtedly becomes dry. (SB 8.19.40 P)



The foolish embodied living entity, inept at controlling his senses and mind, is forced to act according to the influence of the modes of material nature, against his desires. He is like a silkworm that uses its own saliva to create a cocoon and then becomes trapped in it, with no possibility of getting out. (SB 6.1.52 P)







# PARI PRAŚNA



**Question: Is the Lord bound to award the reactionary results of the actions of the jīvas?**

**Answer:** The Lord is the Supreme Will, and He is not bound by any law. Generally the law of karma is that one is awarded the result of one's own actions, but in special cases, by the will of the Lord, such resultant actions are changed also. These changes of resultant actions are especially rendered by the Lord when a pure devotee is involved.

It is assured in the Bhagavad-gītā (9.30-31) that the Lord saves a pure devotee who has surrendered unto Him without reservation from all sorts of reactions of sins, and there is no doubt about this. If the Lord is able to change the reactions of one's past deeds, then certainly He is not Himself bound by any action or reaction of His own deeds. He is perfect and transcendental to all laws. (SB 1.13.43 P)

**Question: What is the importance of performance of Yajña or sacrifices?**

**Answer:** By the performance of yajña, sufficient clouds gather in the sky, and when there are sufficient clouds, there is also sufficient rainfall. In this way agricultural matters are taken care of. When there is sufficient grain production, the general populace eats the grains, and animals like cows, goats and other domestic animals eat the grasses and grains also. According to this arrangement, human beings should perform the sacrifices recommended in the śāstras, and if they do so there will no longer be food scarcity. (SB 4.18.8)

In this age so many factories for the manufacture of fertilizers have been opened, but when the Personality of Godhead is pleased by the performance of yajñas, the hills

automatically produce fertilizing chemicals, which help produce edibles in the fields. Everything is dependent on the people's acceptance of the Vedic principles of sacrifice. (SB 4.19.9 P)

In this Kali-yuga it is not possible to perform costly Vedic sacrifices, nor is it possible to invite the demigods to participate. But unless one pleases the demigods, there will be no regulated seasonal activities or rainfall. Everything is controlled by the demigods. Under the circumstances, in this age, in order to keep the balance of social peace and prosperity, all intelligent men should execute the performance of saṅkīrtana-yajña. *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (SB 11.5.32).

**Question: What is svarūpa-siddhi?**

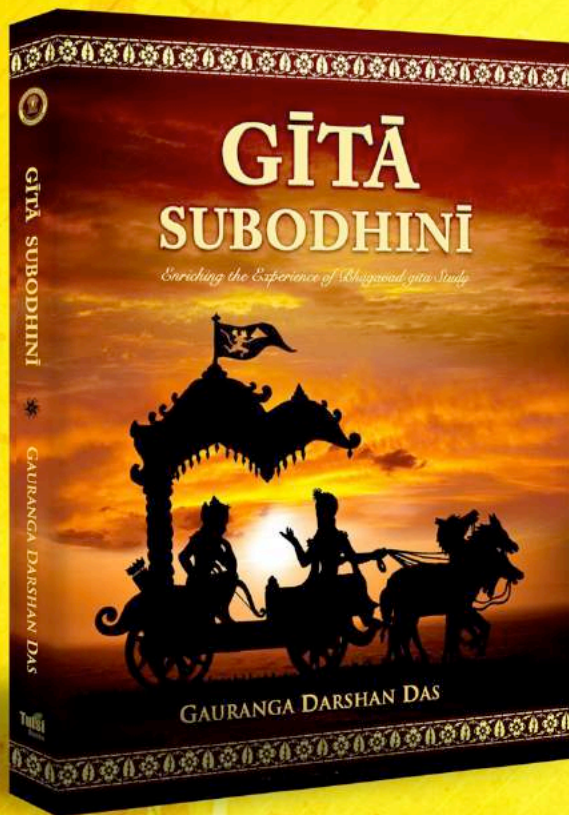
**Answer:** Every living entity has a particular type of service relationship with the Lord, eternally. This particular attachment is invoked by practice of regulative devotional service to the Lord, and thus the devotee becomes attached to the eternal form of the Lord, exactly like one who is already eternally attached. This attachment for a particular form of the Lord is called svarūpa-siddhi.

The Lord sits on the lotus heart of the devotee in the eternal form the pure devotee desires, and thus the Lord does not part from the devotee. The Lord, however, does not disclose Himself to a casual or unauthentic worshiper to be exploited. (SB 3.9.11 P)

Mail us at [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in) your questions on Śrīmad-Bhāgavatam. Answers to shortlisted questions shall be published in the next issue of Bhāgavata Pradīpikā.







*If you are looking for a way to reach your goal  
Take this direction and give solace to your soul  
When you are wounded by worldly wars and discord  
Take this divine medicine - The cure by Krishna's word*

# GĪTĀ SUBODHINĪ

*A Systematic Study Guide for the Bhagavad-Gītā*

GAURANGA DARSHAN DAS

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## NOMENCLATURE

**SB:** Śrīmad-Bhāgavatam

**CC:** Śrī Caitanya-caritāmṛta

**BG:** Bhagavad-gītā

**BS:** Brahma-saṁhitā

**1.1.1:** Canto 1, Chapter 1, Verse 1

**1.1.1 P:** From Śrīla Prabhupāda's purport to SB 1.1.1 (If it is beyond Canto 10 Chapter 13, it is from the purport of Śrīla Prabhupāda's disciples)

**1.1.1 V:** From Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on SB 1.1.1.

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**BHĀGAVATA  
PRADĪPIKĀ**

Bask in the Illumination of the Bhāgavatam

The more we advance our freedom from the bodily conception, the more we are fixed in devotional service, and the more we are happy and peaceful.  
(SB 5.10.10 P)